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We may regard this dedication as something new, and as a proof that some of the many gospels had already been widely adopted for the use of the church.

A Pauline tone is heard also in the statement of the purpose of the third gospel—"that thou mightest know the certainty concerning the words (teachings) in which thou wast instructed." This implies that the author was not satisfied with the *teaching* of the extant gospels. He does not refer to their chronicle of events out of the life of Jesus.

This Pauline gospel has preserved much out of the early tradition which is of historical value.

In the *Altchristliche Prolegomena zu den kanonischen Evangelien* Hilgenfeld gives the *argumenta* prefixed to the gospels in the oldest editions of the Vulgate. He infers that Christian antiquity emphasized the close relation of the canonical gospels to the persons (or tendencies) of the evangelists.

Of these two articles by Hilgenfeld the second has very slight value, for the *argumenta* of the Vulgate contribute nothing to our knowledge of the origin of Luke's gospel.

The bulk of the first article is a criticism of Hahn, *Das Evangelium des Lucas erklärt*, Bd. I, II, 1892, 1894, and an analysis of Luke 1:1-4. I cannot discover in it a proof that Matthew and Mark were among the "many" who had drawn up narratives regarding the life of Jesus, nor can I see in Luke 1:1-4 any clear indication that the author took the side of Paul as against the primitive apostles.

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LE PROLOGUE DU QUATRIÈME ÉVANGILE. Par ALFRED LOISY; *Revue d'Histoire et de Littérature Religieuses*, Tome II (1897), Nos. 1, 2, 3.

I. Vss. 1-5 constitute a general preface to the gospel. They are characterized by a strophic arrangement and musical cadence. (1) *The Logos considered in himself*. Before time or the world was the Word. He exists independently of time. $\delta \lambda\acute{o}\gamma\omicron\varsigma$ is not the "reason" of Philo, but the revelation or expression of God. John derived the word from current philosophy, and applies it as a scientific definition of Christ, which is interpreted in the body of the book. (2) *The Logos in relation to God*. Logos was not manifested in time nor seen. He existed "before" God, "near to him," "one with him;" $\delta \theta\epsilon\acute{o}\varsigma$ here designates the Father. The absence of the article before $\theta\epsilon\acute{o}\varsigma$ in the next phrase gives the noun a qualitative force. "The Word was God," i. e., of divine nature. (3) *The Logos in relation to the*

created world. In him resides the creative power. He reveals God, through him God creates. Every created thing has come into existence through him. Without him was nothing made, neither material nor things. The clause, *ὃ γέγονεν*, according to the sense of the proposition and ancient punctuation of the Arians and Pneumatomachians, is joined to the phrase *ἐν αὐτῷ ζωὴ ἦν*, and has reference to the human race or inhabited world. *ἐν αὐτῷ*, translated after the manner of the Arians, is interpreted as referring to *ὃ γέγονεν*. "In that," in the created world, "there was life;" *i. e.*, the incarnation took place, bringing light and life, truth and grace to men. *Καὶ τὸ φῶς . . . κ. τ. λ.* Light and darkness are here and throughout the gospel equivalent to truth and error, moral antitheses that have no affinity whatever. *Οὐ κατέλαβεν*, the darkness was not able to extinguish the light, was not able to arrest or overcome it. It shone despite the darkness.

II. Vss. 6-13. The historical preface of the gospel explaining the mission of Jesus by comparison with that of John the Baptist. The literary characteristics of the first section are less prominent. The supposition that vss. 5, 7, 8 combat the idea that John was the Messiah is without foundation. John's witness is produced to prove, not that he was not the Messiah, but that Jesus was. John became the witness of the incarnation. *ἐγένετο ἄνθρωπος . . . κ. τ. λ.* John was sent of God as the ancient prophets were. He came to bear witness to the light, Jesus, and the gospel he gave men. His witness was to the end that all men might believe in the Word made flesh. *Οὐκ ἦν ἐκεῖνος . . . κ. τ. λ.* John's witness is a positive assertion concerning Jesus, completed by a denial concerning himself. The accent is on the *οὐκ*; to say that John was *not* the Messiah is to say Jesus was. *ἦν τὸ φῶς . . . κ. τ. λ.* While John was fulfilling his mission as prophet, the "true Light" came into the world. "Who lighteth every man" qualifies the "Light which was coming into the world." *κόσμος* is the world of living men at the moment of incarnation—no reference to the creative act of the Logos. He came into the world he made, and the world did not know him. *εἰς τὰ ἴδια . . . κ. τ. λ.* The same idea expressed more concretely. *ἴδια*, "the world;" *ἴδιοι*, men, his creatures. Men are divided into two classes, those who receive the Christ and those who reject him. To "receive the Word" is to be disposed to hear, understand, and believe him. To such as receive him he gave the power to become the sons of God, born not of Abraham, but of the spirit. *οἳ οὐκ ἐξ αἱμάτων . . . κ. τ. λ.* Vs. 13, as read in the ordinary text, is abnormal and difficult. An old reading, attested by ecclesiastical writers of the second

century, is perhaps the primitive reading. This substitutes for the plural *οἱ* the singular, "Who was born not of blood," etc., "but of God." One becomes a child of God in believing on the Son of God, born not of blood, nor flesh, nor the will of man, but of God, *ἰ. ε.*, the Word made flesh. This incarnation does not necessarily refer to the virginal conception; it is the whole life of Jesus from baptism till after his resurrection. The precise moment of the incarnation is not indicated, but the fact itself was manifest in the baptism, and his glory revealed in his works.

III. Vss. 14-18. This paragraph treats of the Word made flesh. If the reading of the second century be adopted, a simple *καὶ* is sufficient to establish the connection between vss. 13 and 14. *καὶ ὁ λόγος . . . κ. τ. λ.* The Word was born not of men, but of God. This birth was the incarnation. *σάρξ* here means a man. The Word became a man, giving up none of his divine prerogatives. The *ἡμῖν* includes those who have "seen his glory," and perhaps those who have believed without seeing. The Word was publicly manifest, revealing his glory in miracle and teaching. This glory is that of an only son, "the only God born of God." *Χάριτος καὶ ἀληθείας* are the gifts of salvation, and the true knowledge of God. *Ἰωάννης μαρτυρεῖ*, etc. John bears witness to the incarnation, recalling his prophetic utterance before he had seen the Holy Spirit descend upon Jesus. *ὀπίσω* and *ἐμπροσθεν* relate primarily to space. One who comes behind is inferior; he who goes before is superior. *Ὅτι πρῶτός, μου ἦν*. This superiority is because of the eternal origin of the Word. *Ὅτι ἐκ τοῦ πληρώματος*, etc. John no longer is speaking. The Word was full of grace and truth, and *we* have received of his fullness. *Χάριν ἀντὶ Χάριτος* is equivalent to "grace upon grace." *Ὅτι ὁ νόμος*, etc. Moses gave the law; Jesus brought no commandment, but the gift of salvation and the true knowledge of God. Grace not given as law, once for all, but came and continues to come through Jesus. The name "Jesus Christ" "has been the term pursued from the commencement of the prologue." Henceforth it will be, not the Word, but Jesus Christ, who will be the subject of the gospel. He who brings this grace and truth is "only begotten God" (*μονογενὴς θεός*), the revelator of the Father. All revelation, even the Old Testament, was made through him, who is God from eternity. *Ὁ ὢν εἰς τὸν κόλπον*, etc. He was in the bosom of the Father, and is, because he has returned. No one has ever seen God save the Only-begotten, who is in heaven, in the bosom of the Father. These words refer to the glorified Messiah, the Word returned to God who sent him

forth. *Εἰς* with *ᾧ* expresses the movement of a child in its mother's arms, rather than a child brought and placed upon her knee; *ᾧ* excludes the idea of going either to or from. The whole phrase emphasizes the intimate union between Father and Son.

The article is interesting, scholarly, and suggestive. The logical exegesis, based on the punctuation and text of early writers, is attractive, if not satisfactory. It is, however, a question of the relative value of different witnesses to the ancient text, in which undue weight must not be given to internal evidence. The summary dismissal of the hypothesis of a "John party" in Ephesus is not altogether convincing; more might be said on the subject.

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THE INCARNATION AS A PROOF OF THE DOCTRINE OF THE KENOSIS.

By REV. F. C. H. WENDEL, PH.D.; *Bibliotheca Sacra*, October, 1897, pp. 729-46.

THE New Testament passages that bear upon the incarnation may be arranged under five heads: (1) The accounts in Matthew and Luke of the birth of Jesus; (2) the passages which represent him as *sent* into the world by the Father; (3) those in which his *coming* is spoken of as his own act; (4) those in which, his preëxistence being asserted or implied, he is represented as becoming flesh, a real incarnation; (5) those which represent him as emptying himself in becoming incarnate.

No attempt need be made to explain the miraculous accounts of the birth in harmony with natural laws. Both the *sending* and the *coming* imply the subordination of the Son to the Father and the preëxistence of the Son. Only in the fourth class do we find a distinct announcement of the incarnation. From John's prologue we learn that the conception by the virgin did not mark the beginning of the existence of the God-man. The fact announced by John that the Logos who was in the beginning with God and who was God became flesh and dwelt among men belongs to the same category as the miraculous birth.

The last class of passages, specially Phil. 2: 6-8, presents the additional fact that the Logos, in becoming flesh, emptied himself of something expressed in the words *τὸ εἶναι ἴσα θεῷ*, for it was this that he "counted not a prize to be grasped."

Having followed thus far the guidance of Scripture, interesting speculative questions meet us here, two of which seem worthy of fur-